

# LATTER DAY SAINTS SOUTHERN STAR

"BUT THOUGH WE, OR AN ANGEL FROM HEAVEN, PREACH ANY OTHER GOSPEL UNTO YOU THAN THAT WHICH WE HAVE PREACHED UNTO YOU, LET HIM BE ACCURSED." GAL. 1:8, 9.

VOL. 1.

CHATTANOOGA, TENN., SATURDAY, MAY 13, 1899.

No. 24.

## THE BRAVEST BATTLE.

Joquin Miller.

The bravest battle that ever was fought—  
Shall I tell you where and when?  
On the maps of the world you will find it  
not;

It was fought by the mothers of men.

Nay, not with cannon or battle shot,  
With sword or nobler pen;  
Nay, not with eloquent word or thought  
From mouths of wonderful men.

But deep in a walled up woman's heart—  
Of woman that would not yield,  
But patiently, silently bore her part—  
Lo! There is that battlefield.

No marshalling troop; no blyouac song;  
No banner to gleam and wave,  
And oh, these battles they last so long—  
From babyhood to the grave!

Yet, faithful still as a bridge of stars,  
She fights in her walled up town—  
Fights on and on in the endless wars,  
Then silent, unseen, goes down.

## OUR CONFERENCE PRESIDENTS.

### ELDER DAVID A. BROADBENT.

Elder David A. Broadbent, whose jovial countenance embellishes the first page of this week's Star, made his initial appearance on this mundane sphere on May 14th, 1871, at the pastoral town of Goshen, in Utah county, Utah. His parents, Thomas and Mary Jarce Broadbent, were of English nativity and came to Utah in the days when sage brush and desert sands were the scenic phases and wild Indians the gentlemen of leisure. His parents settled in Sevier county, and remained there until 1865. Meanwhile young David had taken a full course in farm life, liberally imbibing all possible information that he could by means of local schools, books, etc., that could be secured in his early environments. He was ambitious to become still closer allied with knowledge so determined to obtain the money necessary to pursue his studies in some college. With this end in view he engaged with a sheep owner and went to the plains of Utah to herd the flocks as David of old. Here his moments for improvement were not to be wasted, so he carried with him many books which he studied diligently, drawing from them the lessons of life and theories of wise men. This persistency gained for him the esteem of those who knew him; fortune smiled upon him and he was in June, 1893, per-

mitted to enter college. His name went upon the roll of the B. Y. Academy, at Provo, and although the course upon which he entered was half finished for that year when his class looked for one to represent it at the closing exercises their choice fell upon David A. Broadbent, as the most capable. Four years more were spent at this same institute and through them all the light of leadership hovered over the faithful worker's brow. His vacations and holidays were spent in manual labor that he might continue his studies.



ELDER DAVID A. BROADBENT,  
President of the Louisiana Conference.  
(Photo by Granert.)

Thus, persistent at all times, he progressed rapidly in all his studies and soon developed the latent character within him, and was honored in the class of '97, noted for its brilliant members, as first vice-president. Sixteen of this class, among whom his name is written, received the title of Bachelor of Pedagogy.

Just in the midst of his scholastic honors he received his call to go to the southern states. This was countermanded and he was about to be selected as superintendent of the Stake Academy at Graham

county, Ariz. The disappointment caused by this change in the program was somewhat marked but later it was decided to abide by the first decision, once more receiving definite instructions to prepare for a mission in the south. Elder Broadbent reached Chattanooga, Tenn., on the 6th day of January, 1898, and he was assigned to the Kentucky Conference, and in March, when the Georgia Conference was organized he was selected to join Elder Rulon S. Owen, as one of its charter members. The following September another call came which necessitated another immigration, which made Louisiana his future conference. At the time President Cornwall was released in February '99, Elder Broadbent was chosen as his successor. His counselors being John C. Larsen and John A. Edwards.

President Broadbent is earnest and zealous, spiritual in temperament, he is conscientious in his work and enthuses a deep love among his coworkers for the cause they advocate. "The art of commanding is to take a good share of the work oneself" is his motto, and he faithfully follows it. Elder Broadbent is a man among men in every sense of the word.

## History of the Southern States Mission.

June had passed attended with some persecution in different parts of the mission. July's first three weeks went by with no disturbance of any moment. Reports from different fields bore the same message, "no interest." But at the closing it was to have an awakening.

For some time Elders Joseph Morrell and J. W. Gailey had been visiting in Meshaba county, Mississippi. Here they had met with encouraging success, holding a number of meetings and arousing thoroughly an interest in the Gospel among the honest in heart. A good field from which abundance seemingly could be reaped, had been tilled earnestly and, strange to say, without much disturbance from their enemies. Some talk of mobbing had been heard, but only as ripples upon the surface. Satan, however, was not inactive. On the night of July 21 a mob of several men armed with shotguns and clubs, visited the house where the Elders were stopping, demanded the gentleman of the house to



make a light. When this was done the mob ordered the Elders to go with them. This the Elders refused to do, but the mob, determined, leveled their shotguns upon the defenseless men and roughly marched them to the depths of some dense woods.

The Elders had not the remotest idea of what the intentions of the mob were, but presumed that it was to be a demand only for them to leave their fields of labor and go elsewhere. In this opinion they were correct; but when they thought to parley with the miscreants; that the mob was not determined in their actions they found their mistake. They imagined this uprising was but local in preparation, so on the following day they traveled some eight miles distant to fill an appointment. The spirit of opposition was widespread and at their new field they found a similar spirit to that of the other neighborhood; moreover, in this place it was more pronounced, as evidenced from the cruel torture which followed the threats. It was on the morning of the 24th of July that the opposition assumed a determined character. A mob of some twenty-five men visited the house where the Elders were then stopping and dragged them from the place amid shouts of fiendish delight, which ascended from the rascals' murderous hearts. To them it appeared to be glory to have the bravery while armed with every weapon of defense obtainable and supported by each other's ignoble encouragement, stirred up by satan's desires, to capture two Mormon Elders; despised by all, and as defenseless, as far as weapons were concerned, as new-born babes. They gloated over their honors and forced the brethren to accompany them to a secluded spot about a quarter of a mile into the woods, and there prepared to carry out the designs of the majority of the mob. Some cried, "Hang them!" others "Whip them!" They were divided as to what to do; the more they tried to come to a unity the nearer they approached quarreling, but this was averted by the Elders acting as peace-makers and restoring order. But still the ruffians were not satisfied; they thirsted for blood. At last they decided to whip them, so laid hands upon the Elders and with stout ropes bound them fast to great trees. Doubling a halter strap, members of the mob then unmercifully plied stripe after stripe to the quivering backs of the innocent men until fifteen had been administered to each. Then their fiendish desires seemed to be quenched somewhat; they loosed the brethren and skulked from the scene of their dastardly deeds as wolves from the gnawed bones of their victims.

It was only through the power of the Lord that the Elders stood the trying ordeal, but as is the case with all who suffer unjustly, the wounds were soothed by the Spirit of God and no great bodily harm came upon them.

The people, however, were turned by this action, from friends to enemies, and the Elders were coldly informed that they might seek other fields for prosecuting their labors. It is needless to say they did so.

"One has hair of silvery gray,  
The other just like gold,  
One is gay and youthful,  
While the other's bent and old.  
But dearer than life are both to me,  
And from neither would I part,  
One is my mother, God bless her, I love her,  
The other is my sweetheart."

## SALVATION FOR THE DEAD.

By Apostle Mathias F. Cowley.  
Written for The Star.

"I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth."

We must not infer from this quotation that mere conviction of the mind to religious truth would secure salvation; for pure belief would lead men to actual works, thus constituting a living, active faith.

The Apostle James declares that "Faith without works is dead." The Savior taught in His sermon on the Mount that, "Not every one that saith unto me, 'Lord, Lord,' shall enter into the Kingdom of Heaven, but he that doeth the will of My Father which is in heaven." From these and other passages of Scripture we learn that the Gospel is the power of God unto salvation to all who believe, obey and remain faithful to the end. This gives us but a general definition of what is meant by the term Gospel.

To understand the principles which constitute the same, we may remind our readers that mankind find themselves under the necessity of a redemption which is two-fold in its character.

First, by the act of our first parents, all creation is subject to the death of the mortal body. Secondly, by individual sins man becomes unworthy to dwell in the presence of the Eternal Father.

The Gospel then consists of the atonement of Christ, by which all are entitled to a resurrection of the body. In the language of Paul, "As in Adam all die, even so in Christ shall all be made alive." Next, the Gospel consists of laws and ordinances for man's obedience, by which he is redeemed from his own sins, placed in communication with God, and led back into His presence.

In the justice of the Almighty the plan of salvation must be so comprehensive and general that the human family without distinction shall have the opportunity of receiving it.

We learn from the Pearl of Great Price that before Adam departed, passed to the life beyond, God revealed to him the plan of salvation. He obeyed it and communicated this knowledge to his posterity during the seven generations who lived contemporary with him.

With the Gospel necessarily came the authority of God to administer in the ordinances thereof. This authority is called the Holy Priesthood. In a revelation given to the Prophet Joseph Smith, September 22d and 23d, 1832, and contained in Sec. 84 of the Doctrine and Covenants, we learn that the Priesthood was conferred through Father Adam by the laying on of hands upon Abel, and from Abel or Seth was conferred through the lineage of their descendants to Enoch, and from Enoch to Noah down to Melchisedek, who conferred it upon Abraham. In the days of Abraham, lived the great Prophet Esaias, whom the revelation informs us, received the Priesthood under the hand of God. From Esaias it was handed down through an unbroken chain to the Prophet Moses, but because of the unbelief and hardness of the people "He took Moses out of their midst and the Holy Priesthood also, and the lesser Priesthood continued." Doctrine and Covenants, Sec. 84.

This then gives an unbroken succession of the Holy Priesthood and the Gospel of Christ from Adam to Moses, a period of about 2500 years. Here

commenced those periods of the world's history when the fullness of the Gospel was not to be had among the children of men. Periods when the spirit of darkness engrossed the human family and left mankind in a great degree as a blind man groping for the wall. This period continued from Moses until the Savior came and restored the Higher Priesthood, established His church upon the earth, and sent His Apostles to preach the Gospel in all the world.

Another similar period was from the time the Gospel became corrupted in the first two or three centuries of the Christian era to its restoration in this dispensation through the Prophet Joseph Smith.

The Christian dispensation of the Gospel continued at greater length upon the American continent, extending to nearly 400 years after Christ.

What success attended the Gospel among the ten lost tribes whom the Messiah visited and how long it was maintained among them is not yet revealed, but will be in the due time of the Lord. The Elders in preaching the Gospel abroad are often confronted with an objection to this claim of apostacy from the truth, that such periods of spiritual darkness do not harmonize with the mercy and justice of God. They therefore incline to the belief that the Christian world has enjoyed the Gospel ever since the coming of the Messiah. The query arises, what is the cause of such apparent difference in the opportunities of human beings. Some are born in the church heirs of the Holy Priesthood; others, in Gospel dispensation, not in the church, but under conditions favorable to their accepting it. Still another class in the same dispensation, but under such adverse circumstances, that believing and obeying is rendered more difficult and yet a larger number counted by millions, live and die when no voice from God comes to their relief. In the absence of revelation giving any detailed information on this question we may rest contented with the answer that God is just and that a just cause exists for that which appears inconsistent in the eyes of mortal man. Our works in this life are known to God, and our rewards and punishments are meted out according to the deeds done in the body. Our pre-existent merits and demerits are equally well known to our Heavenly Father. As proof (that God knew before this life with all the exactness that we are known here), we introduce the following from page 41, Pearl of Great Price:

"Now the Lord had shown unto me, Abraham, the intelligences that were organized before the world was; and among all these there were many of the noble and great ones; and God saw these souls that they were good, and He stood in the midst of them; and He said, 'These I will make my rulers,' for He stood among those that were spirits; and He saw they were good; and there stood one among them like unto God, and He said unto those that were with Him, 'We will go down, for there is space there, and we will take of these materials, and we will make an earth, whereon these may dwell; and we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them; and they who keep their first estate shall be added upon; and they who keep not their first estate, shall not have glory in the same kingdom with those who keep their first estate; and they who keep their



second estate shall have glory added upon their heads forever and ever."

In the 1st chapter, 4th and 5th verses of Jeremiah we have the following: "Then the word of the Lord came unto me, saying, 'Before I formed thee I knew thee, and before thou comest forth, I sanctified thee, and I ordained thee a prophet unto the nations.'" From these plain teachings of the prophet, it is readily seen that the measure of integrity attached to our pre-existence was fully understood by our Father and as our future condition is based upon our works in this life, is it not a reasonable conclusion that our situation in this world is largely due to our conduct in a pre-existent state? That God has a distinct hand in the appointment of the time for His children to come upon the earth is very clearly stated by the Apostle Paul. In the 17th chapter of Acts he says: "God that made the world and all things therein, giveth to all life, and breath, and all things; and hath made of one blood all nations of men for to dwell on all the face of the earth and hath determined the times before appointed and the bounds of their habitations." Thus we learn that this great emigration of souls from the presence of the Lord to this earth is all controlled and directed by the Almighty. That He designed them all at some time to learn of Him is stated in the verse following the above quotation, which reads, "That they should seek the Lord and find Him." We are compelled from these facts to believe that, as God Himself sent millions into the world, when the Gospel was not had among the inhabitants of the earth that His saving plan to be compatible with His attributes of mercy and justice must be of such a character as to reach these people after they leave this world. We may add here also, that this vast host of humanity who live when the Gospel is not extant is greatly augmented by the unnumbered millions of people who live during the dispensations of the Gospel but who never see nor hear an authorized servant of the Lord.

In connection with this branch of our subject it may be well to refer to the belief of many, that at death, the wicked are consigned to their final doom and the righteous to full and complete exaltation in the presence of God, and to answer this fallacy by quotations from Holy Writ. In line with this belief we find ministers attending the culprit at the gallows urging him to confess Christ, telling him by such confession he will be saved in the Kingdom of Heaven. In the face of such doctrine the scriptures plainly declare that "The murderer have not Eternal Life abiding in him." We who live in this dispensation are forbidden, by the living oracles of God to receive Temple ordinances for even the suicide. To substantiate the fallacy of the religious world on this point they quote the 42nd and 43d verses of the 23rd chapter of Luke, in which the thief on the cross is recorded as saying to the Savior, "Lord, remember me when Thou comest into Thy kingdom," and Jesus said unto him, "Today shalt thou be with me in Paradise." They claim that such a promise amounted to salvation, taking the malefactor to a condition of eternal glory. In the face of this mistaken interpretation of the scripture we have the assertion of Christ Himself three days later to Mary, "Touch me not, for I am not yet ascended unto My Father."—John xx-17. This is conclusive evidence that the

Paradise spoken of was not the enjoyment of the presence and glory of God. But we are not left in ignorance of where He did go. He had previously said to His apostles, as recorded in John v-25, "The hour is coming and now is when the dead shall hear the voice of the Son of God, and they that hear shall live." The object of this preaching is stated in the 4th chapter, 6th verse of I Peter, to be, "For, for this cause was the Gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit."

This passage establishes the truth beyond doubt that death does not perfect people, that dying without obedience to the Gospel does not relieve them of the impartial obligation placed upon all men to believe and obey. It also maintains the doctrine of man's free agency by showing that salvation is only realized when man exercises his own volition to receive the Gospel, and by education in the knowledge of God becomes step by step prepared to dwell in the glorious presence of the Father and the Son. With this testimony of the Saviour and the Jewish Apostles, the teachings of the Book of Mormon and the Prophet Joseph Smith are in perfect harmony.

The sacred record of the Nephites teaches us that the spirit which possesses a man who dies in his sins will have power to possess him in a future state.

"The Prophet, Joseph Smith, upon this subject says, April 10, 1842: "If you wish to go where God is, you must be like God, or possess the principles which God possesses, for, if we are not drawing towards God in principles, we are going from Him and drawing towards the devil. A man is saved no faster than he gets knowledge, for, if he does not get knowledge, he will be brought into captivity by some evil power in the other world, as evil spirits will have more knowledge, and consequently more power than many men who are on the earth. Hence, it needs revelation to assist and give us knowledge of the things of God."

To show still more definitely Christ's mission in the spirit world, we read from First Peter, 3rd chapter, 18th verse, as follows: "For Christ also has once suffered for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the spirit; by which also He went and preached unto the spirits in prison; which sometimes were disobedient, when once the long-suffering of God waited in the days of Noah."

We may infer then that the penitent thief had the privilege of going to the prison house with the Saviour, and hearing the Gospel. The contrast between his situation and that of the ante-deluvians being, that they had remained in purgatory for hundreds of years, while the penitent man, who had shown some repentance in the last hour of his life may have heard, with but little delay, the Gospel. Whether he had heard it in life and rejected it we are not informed, and how long he would remain in the spirit world without realizing its full benefits we do not know, but the above quotations are ample to disprove the fallacy of the religious world who deny salvation after death.

Another objection of the world to this doctrine is, that by offering salvation after this life destroys the incentive to embrace it in this, and holds out the inducement to indulge in the pleasures of

sin, ever knowing that they might be redeemed in a future state where the pleasures of sin would be less delusive. If we admit, for the sake of argument, that this theory is correct, the evil results following, are incomparably less than would be those which offer salvation to some and deny it to others; thus, being partial and unjust in its application, amounting really to a destruction of the attributes of justice and mercy which dwell in the bosoms of a wise Creator.

(To be Continued.)

### Truth Fractured.

#### Spare Moments.

A clergyman one day visiting an old parishioner inquired of her if she regularly read her Bible, to which the old lady replied in the affirmative.

Soon after, as the minister was about to depart, he suggested reading the evening chapter, to which he would add his blessing. After a little delay the Bible was presented to the minister, who looked at its dusty covers with astonishment; but the old lady, murmuring something about "dusty morning," wiped the book with the end of her apron.

The minister taking the book up, it fell open where a pair of spectacles had been left in it. The old lady, suddenly perceiving the specs, started up, and cried:

"Bless me, there is my specs which I lost a year ago."

### An Appreciative Reader.

Townley, Ala., April 30, 1899.

Miss Minnie Lockhart.

To the Southern Star.

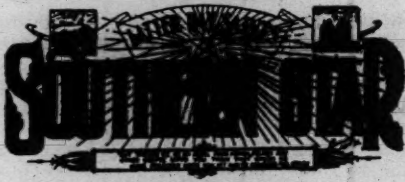
Being a reader of the Star I take pleasure in giving it words of encouragement; I appreciate it very much. We have a Sunday school here, near Townley; it is a small one, but it is progressing nicely. We have a great deal of persecution to endure, but that does not cause us to neglect our duties to God. Persecution only strengthens us, for we know our reward is sure if we will go on, live faithfully and endure to the end. I send my best wishes to all the Saints and readers of the Star, and pray that the blessings of God may be upon all; that the Star will prove beneficial to all who read it.

I was baptized one year ago, the second Sunday in April, and can testify that the Saints receive the blessings that were enjoyed anciently, and I feel thankful that I have been privileged to embrace the true Gospel. I would that all the world could see the true light as it is in Jesus. I enjoy reading the Star, thereby learning of the great work that is going on in the South.

#### Florida Philosopher.

The Episcopal church allows its members to attend all night dances, card tables, circuses, theaters, horse races and other sports, without hindrance, but no bishop or rector will tell you that these things are essential to salvation; they are simply allowed. The Mormon church does not prohibit polygamy, but no president or Elder of the church will tell you that polygamy is necessary for a righteous life; it was only permitted, because there was not sufficient evidence in the Bible to demand its prohibition. Polygamy simply allows a man to have more than one wife; it does not admit of adultery, one of the sins prohibited in the decalogue.





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SATURDAY, MAY 13, 1900.

### ARTICLES OF FAITH OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

1. We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam's transgression.
3. We believe that through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.
5. We believe that a man must be called of God, by "prophecy, and by the laying on of hands," by those who are in authority, to preach the gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the primitive church—namely, Apostles, Prophets, Pastors, Teachers, Evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.
8. We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisaical glory.
11. We claim the privilege of worshipping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.
12. We believe in being subject to kings, presidents, rulers, and magistrates; in obeying, honoring and sustaining the law.
13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, "We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things."—JOSEPH SMITH.

#### Chicago Flaming Sword.

The Rev. Moody has been preaching in Salt Lake City and investigating the Mormons. The reports of his experiences and discoveries while there prove rather more favorable to the Mormon people than otherwise. The Mormons and the Gentiles are getting nearer together; the people of the church treated Moody kindly, and opened the doors of the great Tabernacle for his meetings. If there is any difference in the moral and social conditions of the Mormon and the modern Christian, it is in favor of the Mormon. The civilization of Utah at least equals, if it does not excel, that of any other part of America. The social system of Mormonism excels that of modern Christendom; it provides for its people. The Mormon fraternity is a brotherhood; their interests are one, and they have no poor!

#### A DESPICABLE SUBTERFUGE.

"THE world will love its own; but because I have called you out of the world the world will hate you." Oh, how certainly the Mormons have found this to be true! Our Elders could tell enough stories of inhuman, cowardly and hateful treatment to fill many a large library, any one of which would verify the words uttered by the Savior as quoted above. One of the meanest things that has ever come under our observation is found in a recent copy of the Monitor, published at Mayo, Florida. The article in question was printed Friday, March 3, 1896, and is headed "Mormon Deviltry," detailing a heart-rending story of alleged breaking-up of "a once happy, Christian and cheerful home" as a result of listening to the words of a "Mormon" Elder. After trying to inoculate as much "graveyardism" into the story as possible without becoming supremely ridiculous the Monitor (a misnomer) reels out the following:

"For fear that some may think we are drawing on our imagination, we will be more explicit, and if any doubts our statement they have only to write to the gentleman named for the proof."

Our "Monitorial" contemporary then proceeds to dole out the so-called facts of the story that brings forth these crocodile tears:

"Last Saturday Mr. J. F. Taylor, from near Barnes, was in town, and we, in common with his other friends here, noticed that he did not have that usual friendly and pleasant bearing characteristic of him. We had heard of no death or great sorrow in his family and could not understand his sad, despondent and gloomy expression; but we could easily understand it all and imagine his feelings, when we were informed by one well acquainted with the facts, that his wife, Mrs. Taylor, had connected herself with the Mormon church, and that, too, in opposition to Mr. Taylor's pleading and entreaties. In fact, our informant states that her answer to her husband was, in substance, that she would join the Mormons even if by doing so she lost him (her husband) and every friend she had."

As soon as we heard of the publication of this preposterous story we sent a letter to the Elders laboring in that vicinity and possessed ourselves of the truth relating thereto, with which we take great pleasure in presenting. Moreover, we will be pleased to have anyone do as our neighbor suggests, write either Mr. Taylor, his wife or Elders Shakespear or Robinson; furthermore, if there is one scintilla of truth in the story as related by our dissimulative contemporary, we will agree to publish it in full.

We have received from Elders Shakespear and Robinson full details of the incident. With this clear and concise presentation of the matter we rest our case and trust our friend, the Monitor, will give our side of the question. A marked copy will be sent for its perusal also one to Mr. and Mrs. Taylor and copies will be sent to any other parties who may be interested in the matter, if our contemporary will furnish us the names, of anyone else who knows any other points bearing on the subject. The Elders write as follows:

"We were laboring in Lafayette county when Sister Taylor sent for Elder Shakespear and myself to call and see her, so we did so, not knowing what she wanted of us. Upon arriving there we were kindly invited in and found her to be alone. We asked her where her husband was; she replied he was

working out to the shop, and we went out there, shook hands with him, introducing ourselves as usual. We chatted until his wife called dinner, when we were kindly invited by him to take dinner with them, which we accepted, and had a nice time. After dinner we all talked in a friendly way until he said he would have to go to his work, and then we were told by Sister Taylor that she had become fully converted to our faith and desired baptism at our hands. Upon questioning her we found she had read all our church works and had become fully converted to the truth. We then returned to the shop and explained to Mr. Taylor that his wife had requested baptism at our hands, but we would not baptize her against his will (a standing rule). He said he was not a Mormon, but did not know what he may be; he thought it might be better if they were both of one mind. Elder Robinson told him that we would not baptize her against his will. He then said "go ahead and baptize her if it is her will." He was told that we could not do so against his will; he then said he would "leave it entirely with her;" so we returned to the house and told her what her husband had said. She replied: "I desire to be baptized at your hands not later than tomorrow." So we set the time for 2 p. m. the next day.

"We were there on time, and learned that Mr. Taylor was out in the woods splitting rails. We went out to him, asked him again if he had the least objection, even at that late hour, we would not baptize his wife against his will. Nor did we wish him to have any feelings raised against us, as we are not here to create evil feelings against anyone, particularly between man and wife. He said "to go ahead if it was her will, as he had left it all to her, and he would think just as much of us as ever. Under these circumstances we did not think that we had the right to refuse her. This is the substance of the whole matter."

The communication was signed by both Elders John W. Shakespear and R. M. Robinson, the latter being the writer of the letter. We commend a careful perusal of same and believe all honest people will trace the truth in every sentence.

#### THE PRESIDENTS' CONVENTION.

"THE convention of conference Presidents has passed into history and the pleasant memories of loving associations with each other are now but echoes while the results of the work done may be counted as of immeasurable benefit.

Among the most important labors accomplished was the almost entire unification of the working system in the mission. The Southern States Mission has, for many years, been commended for its systematic labors, yet there were many little details that needed unifying and this could only be done by the personal exchange of ideas, plans and workings of each conference. Almost four days of continuous session was held in which these matters and the conference and individual questions were discussed, embracing a wide range of subjects. Apostles John Henry Smith and Mathias F. Cowley were regular and interested participants in every session, always ready to advise whenever a question was discussed and, altogether, the meeting of the conference presidents has been a



most important epoch in the history of the mission.

One very weighty subject was decided wherein Elders would be migrated from unhealthy localities during sickly or unhealthy seasons of the year.

It was decided that light straw hats would be worn during the hot summer months, i. e. from April to October, and light-weight clothing, still maintaining the regulation Prince Albert costume. The continuation to maintain and support the commissary was warmly commended.

The question of what constitutes family and general meetings was carefully discussed and a unanimous system adopted whereby a careful record can be kept; so, also, with conversations; some Elders have been at sea regarding what actually constitutes a Gospel conversation.

A new conference was formed out of the northern portion of Kentucky, which will be known as the North Kentucky Conference, over which Elder Albert Arrowsmith will preside. There are a great many large cities embraced in this new conference, including Louisville, Lexington, Newport, Covington, Paris and other large cities of North Kentucky.

The subject of building church edifices in the south came in for considerable attention.

Emigration was another subject treated fully and completely. It was shown that in all parts of the south a spirit of gathering obtains as soon as conversion is effected. The various presidents reported their conference as generally in good condition.

Mr. Jasper U. Morris, of McDonald Mills, Miss., writes a very complimentary letter to The Star. In the course of his remarks he writes: "The Star is one of the most wonderful little papers that has ever come from the press; it gives us new light every time we read it. It is so attractive that every one who takes it feels very bad if a copy is missed. They feel like they have lost one of the great treasures of life. So my prayers are ever in behalf of the humble editor of the glorious little Star." The Star is grateful for these flattering expressions and ever hopes to merit the many received.

#### LOVED ONES AFAR.

By Elder M. A. Stewart.  
(Written to His Wife.)

How I wonder how you are,  
Mamma, Owen and Helen dear,  
In your humble home so far!  
God, pray banish every fear.

I left in sorrow and in tears,  
But not for worldly goods nor fame;  
But to suffer scorn and jeers,  
As one who bears the Savior's name.

Oh, thou, the jewel of my heart,  
A queen among the daughters fair!  
God help thee, dear, to do thy part,  
Until again we mingle there.

Left alone with children dear,  
Thy sorrows but uplift thy soul.  
God will take away thy fear,  
And light thee on to heaven's goal.

Stay thy hopes beyond this life,  
Where we will dwell through endless time;  
Not a time of toil and strife,  
But life eternal and sublime.

Stand firm as the mighty rock  
That holds in check the ocean wave;  
Hold the key that turns the lock  
To life beyond the dreaded grave.

#### "BY THEIR FRUITS."

(Matt. vii. 20.)

By Elder Orlin W. Jarvis.

Written for The Southern Star.

Hardly a day passes but what we can see wherein history repeats itself, or, in the language of The Preacher, iii. 15, "That which hath been is now," and "There is no new thing under the sun."—i. 9.

From the earliest ages truth has been unpopular with the masses, and there seems to be no great change for the better in this, the boasted nineteenth century.

Perhaps some religious enthusiasts will say conditions are different now, and Christianity is being respected more and more every day; with the great success of our missionary work in heathen lands, we will soon have the world for Christ.

"But," asks the candid observer, "do you mean to say that all these confusing and contradictory creeds are of God? Whom, we understand, is not the author of confusion?"

Yes; according to the Parliament of Religions, held at Chicago during the World's Fair, all denominations are recognized as being of God, except the "Mormons."

"Pardon my inquisitiveness, but could you then explain why it is that you are all disagreeing among yourselves, besides sending missionaries to convert the heathen, when in your statement you admit them all to brotherhood, and alone condemn the Mormons? Christianity should teach you that if the Mormons were really in spiritual darkness, that there is where you might show a true Christian energy, by leading them from the error of their ways, and letting the Gospel light shine upon them."

"Oh, no! Our preacher warned us to have nothing to do with them nor their dangerous doctrine."

So here, then, we have but a repetition of the situation spiritually as it existed in the beginning of the Christian era.

Then the disciples went forth as sheep in the midst of wolves, two and two, without purse or scrip, and were warned beforehand of persecutions awaiting them, but with a promise of eternal salvation if they would continue faithful to the end. (See Matt. x.)

Their chief opposition came from those who ought to have been foremost in helping to spread the Gospel (viz., the leading priests and Elders, rulers of the synagogues, etc.), but seeing their craft in danger, and smarting with shame from the open rebukes their covetousness, hypocrisy and false teachings had merited, they all combined in a great effort to overwhelm the work of the Lord.

It now is a well known fact that the Elders of the Church of Jesus Christ of Latter Day Saints, commonly known as Mormons, travel in the same manner as did they of old, also that by far the greater part of the opposition they encounter is from the preachers of the leading churches, who are unable with the Bible, or truth, to condemn the cause they represent, but are compelled to resort to the weak and cowardly weapons of misrepresentation, slander and abuse in order to try and keep their honest-hearted, but misguided, followers from investigating and coming to the knowledge of the truth.

Another promise was given: "If ye were of the world, the world would love its own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

\* \* \* If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin."—John xv. 19-22.

The great sin of that people was in rejecting new revelation, or, as our Savior expresses it, "And this is the condemnation that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved."—John iii. 19-20.

Even so we see the great reason the modern divines throw up their hands in holy horror at the thought of a revelation from God making known the way of righteousness and salvation, and pointing out the errors that an uninspired world have drifted into, is because they, being in darkness, don't like the searchlight of truth directed at their substitute for the Gospel of Christ. But to whom was the term "the world" applied? From the above texts, and the 14th of St. John, we learn that it embraces all outside the pales of His church, without respect to nation, tongue or creed. No doubt many were sincere, as is the case today, having "a zeal of God, but not according to knowledge," and lacking the Spirit that should "guide into all truth," and keep them from being deceived by the craftiness of men. Without it, no one can know the Lord, for "no man can say that Jesus is the Lord; but by the Holy Ghost," says the Savior.

That knowledge is very essential, "and this is life eternal, to know thee the only true God and Jesus Christ, whom thou hast sent." (John xvii. 3.) The Holy Ghost would testify of Christ (John xv. 26), and "the testimony of Jesus is the spirit of prophecy." (Rev. xix. 10.)

Then, as the knowledge of God comes only through the revelations of the Spirit, whoever declares that such revelations are "done away with," and are "no longer needed," only proves himself to be one of those who are not in Christ, but still in the world or spiritual darkness. It was this class of people spoken of in John xvi. 2-3: "They shall put you out of the synagogues; yea, the time cometh that whosoever killeth you will think that he doeth God service. And these things will they do unto you because they have not known the Father, nor me."

The writer saw a literal fulfillment of the foregoing prophecy just a short time ago. In company with companion George F. Cornish, we had held three good meetings in a house built under the agreement that all denominations (except Catholics) could preach therein. Our fourth meeting being well advertised, a good congregation of honest seekers after truth had assembled, but before meeting time we found on the door a notice, signed by four trustees of the building, forbidding us the use of the house "for any purpose whatever with the consent of the trustees" (likely they meant without). The audience took seats facing the open door, near which a table and lamp were placed, and although we were "put out of the synagogues" by they who "know not God," we stood just in front of the door and preached the Gospel of Christ as it has been restored in its primitive simplicity and purity, contrasting the works of the flesh and the fruits of the Spirit.

Those lacking charity or the pure love of God, and who are hypocritical, immoral, covetous, proud, unthankful, un-



holy, traitors, false accusers, despisers of those who are good, lovers of pleasure more than lovers of God, and having a form of godliness but denying the powers thereof (or, in other words, pretending to be God's people and saying the gifts and blessings of the Spirit are done away with), are not followers of Christ, and Paul says, "From such turn away." (Tim. iii. 1-5; Gal. v. 19-21.) While, on the other hand, God and the everlasting Gospel being unchangeable, and He being no respecter of persons, those same fruits of the Spirit and marks of distinction do and always will follow the true believer. The Comforter was to be and is a source of strength in all trials, manifesting itself in love, joy, peace, long suffering, gentleness, faith, meekness, temperance, wisdom, knowledge, gifts of healing, working of miracles, prophecy, discerning of spirits, speaking in tongues and the interpretation thereof, etc. (1. Cor. xii.) If we really desire our sins forgiven, we will forgive, even those who are persecuting us (Rom. xii. 14), for vengeance belongs to the Lord, and it is a fearful thing to fall into the hands of the living God (Heb. x. 31), if this wrath has been aroused by rebellion. But the pure love of God, or charity, will endure forever, even when perfection does come, and knowledge in part and prophesying in part are done away with, because all will see as we are seen and know as we are known. All who desire to taste of the fruit and thereby know the tree of righteousness, have the privilege to do so; for if they will but have faith in the Lord and His plan of salvation, sincerely repent of all sins, be baptized by immersion in water for the remission of sins, this ordinance and the laying on of hands being performed by one called of God, they shall receive the gift of the Holy Ghost. They will then know the doctrine to be of God, and not of man (See John vii. 17), and will rejoice in the promise of an everlasting inheritance in the Kingdom of God's dear Son, for "these things have I spoken unto you, that in me ye might have peace. In the world ye shall have tribulation; but be of good cheer, for I have overcome the world." (John xvi. 33.)

### The Mormons in Samoa.

The Salt Lake Herald of May 8 contains the following interesting letter from Elder George H. Blood, a traveling missionary in Samoa, anent the recent troubles there during the Samoan war. It has been thought that Mormon missionaries were absolutely safe, but Mr. Blood's experience shows that they are in imminent danger. He was stationed at Tifitifi and, thinking the war was over, started for Apia. He says: "When I started I knew nothing of the last trouble, but a German called me in and told me they were having a time up the trail and that I would never see Apia. When he saw that I was determined to go he ordered a horse and saddle for me and I started on. After riding two miles I found a village on fire and saw a man-of-war just outside of the reef, and talk about shelling! They were using their 8-inch guns, Browning 'peacemakers' and Nordenfledts. Shells and small bullets flew thick and, burning houses on each side made me feel like I was the target. All of the houses between that village and Apia, a distance of ten miles, had been burned that morning.

"About eight miles from Apia I was met by 400 Mataafa warriors, painted

and well armed. They had been ordered to kill all the whites they could find. Forty or fifty of them flocked around me, brandishing their knives. They were about to take my head off, when one of them saw a book in my coat pocket, which he took, but when he saw it was a tract he said 'faifean,' which means 'missionary,' and I told them 'Yes, a Mormon missionary,' and found myself breathing easier.

### A Samoan Diversion.

"A half-caste, who could talk English, told me to put up a white flag or they would shoot my brains out. I obeyed orders and moved on, but was stopped about a dozen times by Mataafa men, some of whom leveled guns at me, or raised knives to see me dodge.

"After passing the Mataafa men I met no one for two miles, and then met the Malietoa men, and they didn't believe that I came through the Mataafa lines.

"Apia is under martial law. All of the Mormon Elders from Fagalii are here. They had to leave Fagalii in such a hurry that their things were left behind, and the Mataafa men took everything of value, broke the windows and doors and chopped the furniture to pieces. Our loss is about \$1,100."

Mr. Blood tells of the butchery of American and English officers and marines at Fagalii on April 1, and says the wounded officers and men who were left on the field were killed and their heads cut off, the bodies being buried without the heads. The Mormon missionaries witnessed this horrible fight, with 2,500 Mataafa men on one side, against 130 marines and 100 Malietoa followers.

The letter closes by saying that there are 5,000 Mataafa men around Apia, all well armed and determined to fight to the last. They have sent in word that they are going to rush in on the town.

The English boats go out every morning, burning native villages along the coast, and the United States boat Philadelphia remains in the bay and throws shells over the town to keep the natives back. The missionaries will be removed to the island of Tutuila for better protection.

### THE REWARD OF DUTY.

By Elder Ariel F. Cardon.

When the fact obtains in the mind of a person that there is a Father and Supreme Ruler over him or her, there are questions which naturally arise of great moment, the proper disposition and adoption of which will bring the eternal happiness of the individual. Then it will be apparent that it is by the power of this Father that existence in all its phases is maintained; and if, then, such be the case it is obvious that some allegiance is due him and, if so, of what is its nature?

The duty of man to God is a theme much discussed by the religious world, which, indeed, should be, but, nevertheless, it seems that today they are farther from a unity than ever before. But that such should not be the case is evident from the fact that we are dealing with a question of eternal moment; and again, that when it is taken into consideration it is of God, there should be but one universal plan which would apply its teachings to the whole of the human race.

That the destiny of man is to be saved and exalted from a lower sphere to that of a higher one is universally accepted by the religious teachers of this age; yet it is in the plans adopted by

our Heavenly Father for such an accomplishment that the disagreement takes place. It is true that unlike conditions must be treated separately, yet that will not preclude the doctrine of a universal plan for the unification of a race of people. The object is to elevate and perfect the man, and this is accomplished alone by true plans which never will be diametrically opposite in nature. This one great plan which has been given by God to man is the Gospel, and in it are all truths. It was not given to be believed alone, because the "devils believe and tremble," but to be obeyed, to be lived up to, to have its compacts fulfilled that the highest hopes and anticipations of a righteous God might be realized in His children.

For "we have had fathers of our flesh which corrected us, and we gave them reverence; shall we not much rather be in subjection unto the Father of Spirits and live?"

The child recognizes, if obedient, a greater wisdom in its father which it reveres; our higher Father has greater claims to our reverence, because of His supreme position as benefactor to all. Just as our earthly father takes pride in the achievements of his children, so our Heavenly Father takes greater pride in the obedience and achievements of us as His children while here in this flesh, and even hereafter because He can see farther and can comprehend our ultimate end if faithful.

Then one of our great duties is to be obedient, which includes humbleness. This step is first and foremost and leads to higher things.

"Draw nigh to God and he will draw nigh to you," is a Scripture which reveals a world of contemplation. It opens a door that invites the searcher into the innermost recesses of the workings of God. We are here for the purpose inculcated in that saying, "draw nigh to God." This life is progression from small to greater things, from lowly places to higher ones, from known to unknown; and in this work it is here revealed that God is to assist us. And why? Because in us are the germs of sin. They but abide the slightest notice to spring from the soil of inclination to mighty oaks of iniquity. To stunt their growth and purge our inclinations is a work of co-operation, with God and His Spirit as potent factors, yet ourselves as engineers. "Resist the devil and he will flee from you. Draw nigh to God and He will draw nigh to you." Let men crucify their evils and they will

\* \* \* rise on stepping stones.  
Of their dead selves to higher things."

Furthermore, there are no stipulations made in this promise as to how nigh we can draw to this Heavenly Being; and if not then we are entitled to the greatest of possibilities. Since we travel from known to unknown and as we are permitted to go on to endless progression because God's works are endless, then our evident destiny is to be perfect "even as our Father in heaven is perfect." This would coincide with another great man's teachings, "It doth not yet appear what we shall be, but we know that when he shall appear we shall be like him; for we shall see him as he is."

From these teachings it is plain that in this probation it is our manifest duty to progress, to draw nigh to God, to become like Him! That is our destiny, the grandest, most sublime and immaculate conception that possibly can be framed for the reception of a character.

"My Father worketh hitherto, and I



worketh." When in our weakest moments, when the powers of sin are assailing us, when trouble hangs its drooping, uncouth form around the portals of our hearts and desperation pursues every thought; when melancholy's icy influence breathes withering blasts over the mind, making it shrink from its wonted duties, there is an inherent feeling which whispers to us to seek companionship. Who the companion will be lays much with the individual. One will find it in friends, one in father or mother or brother, another in some secluded spot where he can unfold himself to nature. Confidence in something is natural in us all. But with him whose soul has gone out to a Higher One his intuition will bring him confessing to that One. And to and through this person does the Father work.

Such an one needs strength, such an one demands a comforter, such an one will obtain an example to work to. The more obedient he becomes the more fit is he as an instrument in the Father's hand for the good of mankind. This knowledge which he receives from the Father through the Spirit grows on him and gives him an encouragement for higher aims and greater works. Thus does he grow from small to greater, known to unknown, obeying the whisperings of, and putting himself in closer unison with the Deity.

Can he stop progressing? Will the Father stop working through him? Will He revoke that promise, "he will draw nigh to you?" No; God forbid, for if He did so His laws would be thrown into confusion. Let the eager, searching mind proceed; let it go deeper and broader, yea, purge it that it might bring forth greater works and broader fields of study. Stay not the destined knowledge, but run the portals of heaven back, if needful, and let the piercing eye take a glance at the splendor of celestial heaven, the richness of life eternal, the brilliancy of God and the omnipotence of all that he may be more strengthened and more able to teach mankind the needed lesson. "Thou art working thitherto and dare not withhold thy presence and mine from that eager youth," cries the Son. "It is so," answers the Father; "then let us go down; for have we not again said, and we will come unto him and make our abode with him?"

Can anyone doubt these plain teachings? Will anyone hold aloof and say that such is good for idle dreamers, but cannot be anything but theories? Oh, man, when will you learn yourself? Shall it forever continue as it now is or shall "righteousness look down from heaven" and, to those who are faithful and just, draw nigh to them and with words of love and kindness encourage them to take upon themselves the mantle of Christ and emblazon progress on every brow and intelligence in every eye, that each light might flow to the skies of despondency and be a beacon to some wanderer whose footsteps, enfeebled because of discouragement, wearily trod a rutted road that leads to death, hell and destruction? Shall stars cluster around that of Bethlehem and add glory to God or shall utter discontent cause dreary darkness to hide the brilliancy of that constellation by unobstructing the workings of spiders of religious bigots, who spin their webs of different hues to detract from a gleam of light here and there that breaks through the veil, spiders who have degenerated in spirituality by forgetting the grand object of

their existence and their duty in this probation? Like adders they disentangle themselves from their victims and withdraw to deeper darkness to behold the sufferings entailed by those who fell beneath their fangs. Such has been the result of rejecting those principles which inspire man to higher deeds, which build him "round by round" to eternal life and never ending progress in the company of Gods.

Man's position today rests on this. But from the heavens God again fulfills His promise to those who seek for wisdom. The truth of man's purpose here is being verified by obedience on the part of many, and what is the result? A community is rising unexcelled in its brilliancy. What one code of laws will do for one people it will do for another. All those laws which are applicable to the first will, in time, be the rounds in the ladder to the higher ones. What then? This influence will spread to all the world; evil will be kept down by deeds of righteousness. A kingdom of peace will be established which none can doubt and righteousness shall rule the earth as intelligence the heavens.

High above all the creation of God will sit enthroned man, represented by those alone who honored the purpose of their existence. Every true law which they accepted in this world will be as jewels of magnificent splendor, polished so as to reflect the lights of each other. And so in one blaze of light, as according to his works, man will reign, love and act as one great brotherhood. "Man, know thyself!"

### AN ENSIGN FOR THE NATIONS.

BY ELDER ORSON F. WHITNEY.

See ye, when He lifteth up an ensign on the mountains.—Isaiah xviii.3.

Seven hundred years before the birth of the Savior, the Prophet Isaiah, gazing down the vista of many centuries, foresaw and proclaimed the coming forth of "a marvelous work and a wonder," before which the wisdom of the wise should perish and the understanding of the prudent should be hid. The same prophet predicted the setting up of "an ensign for the nations," the assembling of the outcasts of Israel, and the gathering together of the dispersed of Judah from the four corners of the earth. Other prophets foretold the same events. The Scriptures, both of the Old and New Testaments, are replete with references to the great theme of the gathering of Israel in the last days, when the children of Abraham, ransomed and redeemed, recalled from their long dispersion among the Gentile and heathen nations, should "fly upon the shoulders of the Philistines toward the West;" there to build up Zion, "the Mountain of the Lord's House," the City of Holiness, unto which all nations should flow, like rivers to their ocean, for purification and enlightenment; that through the power and glory of God that should rest upon her, making her—Zion—"the joy of the whole earth," the world might be cleansed from sin and mankind prepared for the Millennial reign of peace and righteousness.

It were well for the student of Mormonism, so-called to approach the study of the subject with these facts in mind; with these and other predictions of the ancient seers as a mete-wand with which to measure the motives, the aims, the aspirations and achievements of the strange and wondrous work founded by Joseph Smith and his followers in direct fulfillment, as they declare, of these solemn sayings of the inspired oracles of God. If he do not, he shall not understand it. It will baffle him at every turn. However wise he may be, his wisdom shall perish; however prudent, his understand-

ing shall be hid, in the presence of a problem not to be disposed of by pelt-ing it with nick-names and opprobrious epithets; a problem mighty and profound, worthy the serious thought, the prayerful consideration of the ablest and brightest minds of the age.

This article is not intended as an argument for Mormonism. It merely aims to set forth, for the information of the general reader, the main facts of the rise and progress of the strange faith—strange indeed to the generation that gave it birth—which, beginning less than eighty years ago with an unlettered farm-boy as its only advocate, now numbers among its devotees three hundred thousand souls; which, springing into existence in the backwoods of western New York, has planted itself, where its youthful Prophet said it would, in the tops of the Rocky Mountains; it votaries the children of Ephraim, the first-born of God, first fruits of the gathering, pursuing thus far, as refugees, the track of the setting sun, flying upon the "shoulders of the Philistines toward the West;" then turning, as their spiritual conquerors, to "spoil them of the East together." For Mormonism aims not only to build up Zion, a New Jerusalem, upon the American continent; its purpose is also to convert the Jews, to restore the Ten Tribes, and re-build Jerusalem upon the Asiatic continent. This is the divine program, laid down by the Latter-day Prophet, to the end that "the law" might "go forth from Zion, and the word of the Lord from Jerusalem;" that the Kingdom of God, for which Jesus prayed, might literally come, and His will be done on earth even as it is done in heaven.

Mormonism is the Gospel of Jesus Christ, restored in primitive purity after ages of apostasy; it is also the restored religion of Adam, Enoch, Noah, Abraham, Moses and other Patriarchs and Prophets; the one true Gospel—for there is but one—everlasting and unchangeable, the same yesterday, today and forever; formulated in the heavens before the earth was created, revealed from God to man in different dispensations, and finally restored, for the last time, in this the dispensation of the fullness of times, the hour of God's judgment, as foreseen by John in the Apocalypse. (Rev. xiv. 6, 7.)

#### The Boy Prophet.

Joseph Smith, whose boyish brain—could it have been uninspired of God?—conceived this gigantic project, this superhuman undertaking, was a native of Vermont, born at the little town of Sharon, Windsor county, in that State, on the 23rd of December, 1805. His parents, Joseph and Lucy Smith, were poor but godly people, his sire an honest tiller of the soil, and his associations and surroundings were of the humblest and most primitive character. He was the fourth of ten children, seven sons and three daughters. He had little schooling, could scarcely write his name, but was an earnest student of the Scriptures and a seeker after truth and light.

His first great spiritual manifestation came while his mind was profoundly agitated upon the subject of his soul's salvation, as the result of a religious revival in and around the village of Manchester, Ontario (now Wayne) county, New York, to which place the family had removed when Joseph was about ten years old. He was now fourteen, and it was the spring of 1820. Retiring to the solitude of the woods near his father's home, the boy knelt in prayer, and besought the great Creator to show him which of all the contending sects of Christendom was the true church of God, in order that he might join it. His simple prayer was marvelously answered. A fierce struggle with the power of evil was succeeded by a glorious vision in which the Father and the Son, the first and second Persons of the Trinity, appeared to him and instructed him regarding his